:status of being of the One. A phenomenal truth of multiplicity of the One is annulled by setting up a conceptual falsehood in the One creating an unreal multiplicity. The One for ever self-aware of its pure existence entertains a perpetual imagination or illusory construction of itself as an infinite multi-plicity of ignorant and suffering beings unaware of self who have to wake one by one to awareness of self and cease individually to be.

In face of this solution of a perplexity by a new perplexity we begin to suspect that our original premiss must have been somewhere incomplete,—not •an error, but only a first statement and indispensable foundation. We begin to envisage the Reality as an eternal oneness, status, immutable essence of pure .existence supporting an eternal dynamis, motion, infinite multiplicity and diversity of itself. The immutable status of oneness brings out of itself the •dynamis, motion and multiplicity,—the dynamis, motion and multiplicity not abrogating but bringing into relief the eternal and infinite oneness. It the consciousness of Brahman can be dual in status or •action or even manifold, there seems to be no reason why Brahman should be incapable of a dual status

or a manifold real self-experience of its being. The
•cosmic consciousness would then be, not a creative
Illusion, but an experience of some truth of the
Absolute. This explanation, if worked out, might
prove to be more comprehensive and spiritually
fecund, more harmonic in its juncture of the two
terms of our self-experience, and it would be at least